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ter; (d) the human element, its life-histories, are intensely realistic, genuine, instructive in the lessons which they convey and in the motives which they arouse; (e) it affords illustrations of great value, such as the significance of the history of the children of Israel as outlining the development of the individual life. (2) The New Testament, however, is the chief source of practical help and inspiration, the book for all time, because: (a) it is distinctively the record of Christ's life and the revelation of him who is the centre and source of Christianity itself; (b) it contains the teachings of Christ, which are the only sure guide and inspiration of the Christian life; (c) it alone sets forth the true meaning of life: (d) it contains the most inspired conceptions of life, the wisest counsels, the loftiest and purest ideals, the best life-models which can be presented to mankind.

Generic Fulfillment of Prophecy. By this is meant, says a recent writer, that a given prophecy may have several similar fulfillments. For instance, Isa. 35: 10, "the ransomed of the Lord shall return, and come with singing unto Zion," found four fulfillments: (1) the return of the Jews from the Babylonian captivity; (2) figuratively, the gathering of the believing Gentiles into the Christian Church; (3) the still future return of dispersed Israel to their own land; (4) the final gathering of all the redeemed into heaven. Thus a text of Scripture has one definite meaning; but this one meaning, in the case of prophecy, may apply to several future events widely separated. There is no perspective in the prophetic vision. He records the vision as he sees it; and the course of events shows some objects to be more remote than others. In a certain sense the truth is germinant. It unfolds in ever-widening circles. This is a Scriptural, not an artificial, method of interpretation. Compare Isa. 7: 10–16 with Matt. 1: 23; Jer. 31: 15 with Matt. 2: 17. It also indicates that a prophecy which has been certainly fulfilled may yet have a fuller and higher accomplishment, as Joel 2: 28–31.

The Real Jesus from the Jewish Standpoint. A work thus entitled has just appeared from one of the best English publishing houses, its author, Mr. Jno. Vickers, an able Jew. It may be presumed to represent the present Jewish view of Jesus Christ. He claims that the testimony upon which the Christian view of Jesus is based rests upon the Gospel narrative alone, which must be critically judged in the light of contemporaneous Jewish history, and much modified. The dominant ideas of Christianity were derived mainly from two forged revelations of the Maccabean times, the Book of Daniel and the Book of Enoch, which were accepted as genuine by Jesus and his associates. Jesus himself was tutored to fulfill the role of Messiah and Martyr, being the victim of a Nazarene conspiracy which arranged all the details of the Transfiguration and of the "Crucifixion drama." The trial before Caiaphas was a fictitious tribunal and judicature, in which the chief priests and rulers had no part. That the Jews of that period had any animosity against Jesus is pronounced as altogether contrary to the probabilities of the case. Had this been true, secret assassination would have been the manner of Jesus' death. That "the Jews killed Jesus" is branded as a senseless charge. It is interesting indeed to know what is the Jewish idea of the history and person of Jesus. Its greatest fault is, that it is unhistorical, a defect generally understood to be fatal.

The Unpardonable Sin. A symposium on this subject is appearing in the *Expository Times*. There seems to be a general harmony of view among the contributors as to what constitutes this sin. It is a sin against knowledge,